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231 plural: *salag*), on the other hand, are regarded as clean, especially by
325 those Badawin following the Maliki tenets of Islam (who are in the majority in Hasa and Kuwait), and they are allowed to enter tents and sleep in the women's portion at will. They are valued for hunting purposes, and are taught to kill hare and gazelle for the pot. Great care is taken that there shall be no interbreeding between the tent watch-dogs and the *salâqi*, and when the female *salâqi* of the household is on heat one of her hind legs is attached by a leather thong to her collar, thus forcing her to sit down, which effectually prevents a heavy dog covering her.

A STRANGER ARRIVING AT A TENT

58. A stranger arriving must approach a Badawin tent from the front only. It is the worst of bad form to come up from the back. He must then approach the guest side of the tent and halt and make his camel kneel while some way off. This shows that he wants a night's rest or some food. He must never approach or halt his camel near the women's end of the tent (*mukarram*). The purpose of this custom is to give the women time to adjust their *burqu* or veils whilst the visitor is some distance off. Were the visitor to come up from behind, he might come upon an unveiled woman attending to nature or washing her hair, or cleaning kitchen utensils.

FAVOURITE SPOTS FOR PITCHING TENTS

342 In choosing a tent site the proximity of water is, of course, the first essential. Next, the nature of the grazing decides where a man will wish to pitch his tent. If he is migrating with the tribe or part of the tribe, the tent owner leaves the selection of the area to be camped on to the shaikh, but tries for the convenience of himself and his family to get as close as possible to a sandy nullah or dry water course with
342 high banks. This is very important, for it allows the whole household,
515 and especially the women, to attend to their toilet and other sanitary
514 duties out of sight and in sandy surroundings which are ideally healthful. In this connection a Badawin (male or female) never unnecessarily soils the ground, but makes a point of digging a small hole in the sand, which he afterwards fills in. If water is scarce, as more often than not

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342 it is, sand may be used for the necessary ablutions in place of water.
515 So the cleaner and more handy the sandy bed of the nullah, the happier
514 are the occupants of the tent.

The phrase "proximity of water" is used in a relative sense only. In summer it must, of course, be close, within at most half a mile, but preferably much closer. In winter, however, when camels are not watered at all, and sheep and mares drink only once in four days, camps may be pitched twenty or thirty miles from any well. The household water is brought out on camel-back and in large and small skins, whilst sheep are sent off to drink at the wells, or in exceptional circumstances have water brought to them on camels.

CHANGING THE CAMPING GROUND

515 For sanitary reasons the camping ground is changed every eight or
233 ten days, but especially to provide new grazing for the camels and sheep. An ordinary change of ground usually involves a march of ten or twelve miles, always provided water is handy. This is not in any sense a "migration", which will be described in a later chapter.

412 When it is time to move, tents are struck, and tents and other heavy material are loaded on to the male camels (*jamal*), which are stronger and more suited for the work than the females: lighter gear, spare water, etc., are placed on selected females, and of course the family
[241] themselves mount on riding camels, the women moving off sheltered in their *maksars* or *giwas*, the tops of which are canopied over with bright coloured woollen or cotton material, as a protection both from the eyes of men and from the sun. The men go before on their *dhalûls*. If an individual householder with half a dozen tents is changing ground, he himself heads the procession, while his sheep and milch camels either follow, grazing as they go on a flank or in the rear, or have already been sent on ahead. When nearing the new ground, the head of the house rides ahead, selects the site for the tents, makes his camel kneel *mawâk al dhalûl* and declares this to be the new camping ground.

701 If a whole tribe is changing ground the fighting men move out first
221 under their leader, all of them riding *dhalûls* and with mares and horses attached to their saddles by long leading ropes. Scouts (*shair*) have